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on the day schools, from notes by the late Edwin Clephan, and some additional notes by Mr. A. H. Paget. There are portraits of eight of the ministers, with the dates of their ministries, some of which were of remarkable length: Hugh Worthington, 1741-97; Charles Berry, 1803-59; C. C. Coe, 1855-74; J. Page Hopps, 1876-92; Henry Gow, 1893-1902; E. W. Lummis, 1903-5; A. H. Thomas, 1906-8; and E. I. Fripp, who will be welcomed as the new minister at the bicentenary celebration.

the House of Commons with the support of all political parties. But much still remains to be done before the righteous opinion roused on this question is translated into action. The condition of our nation is one which no Christian can ignore. Vast wealth is accumulated in few hands, while for lack of bare necessities of existence many live maimed and bewildered lives, or, worn out by the struggle, fall and die." The signatories urge plain speaking on this topic on Citizen Sunday.

PARLIAMENT re-assembled on Monday for the autumn session, in which grave matters of public urgency are to be dealt with. Among these the Government's Licensing Bill holds a first place, and the question of unemployment, in view of the gloomy outlook for the coming winter. It is greatly to be deplored that at the opening of Parliament excitement over the tactics of the militant Suffragists should have done anything to divert public attention from this latter need. At the same time the Government and the country are faced by the grave crisis in Eastern Europe, caused by the Bulgarian declaration of independence and the annexation by Austria of Bosnia and Herzegovina. The peaceful revolution in Turkey, which in the summer brought the liberal forces of the Young Turk party into power, has been followed in its results with admiration and hope by all the friends of progress throughout the world, and not least in the difficulties of the present crisis, which have been met in a fine spirit of self-restraint, and apart from present irritations, with a wise outlook upon the larger questions of the future. Sir Edward Grey has the support of all parties in this country in his efforts to see that Turkey under the new régime shall suffer no substantial wrong, and that so far as is possible in that tangle of international interests justice and peace may prevail.

THE REV. J. E. Hand, chairman of the Citizen Sunday Committee, Canon Barnett, Dr. Clifford, the Dean of Westminster, Canon Scott Holland, Dr. Horton, the Rev. J. Scott Liddett, and other ministers, have issued a manifesto to the churches observing Citizen Sunday, Oct. 25. Part of the manifesto runs: "The public conscience has been deeply stirred of late by those stories of sweating in which the children's sufferings play so large a part. The general agitation has culminated in the passage of a bill dealing with sweated industries, through its second reading in

THE President's address last week, at the Church Congress in Manchester, was followed by a discussion of "The Limits of Biblical Criticism," which was of great interest. The first paper was by Bishop Ryle, of Winchester, the second by Professor Eurkitt, of Cambridge. We can give only one passage from the latter paper here. Speaking of the work of criticism in relation to traditional views, Professor Burkitt said:—"We may accept St. Paul's Epistles as genuine, as being really letters of Paul of Tarsus, the great Apostle who brought the Gospel into Europe. But even if they be genuine, can we accept to-day the views they champion about the origin of evil and the primitive Fall of Man? Can we accept as it stands St. Paul's doctrine of sin and death—a doctrine so closely bound up with a belief in the story of Eden and the forbidden fruit? You know we can do nothing of the kind. St. Paul, relying on the Book of Genesis, assumes that through Adam sin entered into the world, and death through sin (Romans v.12). This is a fundamental maxim of his philosophy. We have learnt from the open book of Nature a very different story. We have learnt that countless generations of living creatures had lived and died before man appeared. For us the story of Adam and Eve belongs to Asiatic folk-lore. Little as we know of primitive man, there are few of us who doubt that our knowledge of him is science, and that the knowledge of the Book of Genesis is not science. There is no use in shirking the plain fact; we do not now receive St. Paul as an authority upon the origin of sin and of death. We act as critics of what he has to say; we feel in these matters that we have the right to determine how much we can accept of what he teaches. The authority of the Bible has in these matters given place to the authority of geological and anthropological science. It is a great change. In certain departments of our knowledge of the conditions of human life we have grown with the ages and the Bible has stood still."

NOTES OF THE WEEK.

THE opening of the new session at Manchester College, Oxford, is reported this week. Of lectures open to the public during the present term the following courses are announced: "Ideas of Life after Death (early forms)," by the Principal, Dr. Carpenter, Thursdays, at 5 p.m. Dunkin Lectures on "The Development of English Local Government Institutions since 1832," by Mr. Graham Wallas, Tuesdays, at 5 p.m. A further course of public lectures will also be given at the College (by permission of the Principal) by Mr. G. T. Hamilton, Tutor of the London School of Sociology, on "Some Modern Problems of Poverty," on Mondays, at 5 p.m., beginning on October 19. This course is given under the auspices of the Council of the London Charity Organisation Society. Dr. Carpenter preached in the College Chapel last Sunday. The preachers for the rest of the term are to be, October 18, Rev. D. Walmsley; October 25, Rev. L. P. Jacks; November 1, Rev. J. E. Odgers; November 8, Rev. W. J. Jupp; November 15, Rev. J. M. Lloyd Thomas; November 22, Rev. James Drummond; November 29, the Principal; December 6, Rev. L. P. Jacks. On Thursday evening, October 22, the Rev. J. R. Campbell, of the City Temple, is to preach. Service at 8 p.m.

THE history of the Great Meeting, Leicester, prepared by the Rev. A. Hermann Thomas, for the coming bicentenary celebration, promises to be of great interest. In addition to Mr. Thomas's story, the book will contain an appendix

HAVING thus spoken of the essential truths of the Gospel, which criticism leaves unshaken, Dr. Burkitt concluded:—“We may continue to believe, but we no longer believe because the Bible tells us to do so. The days of purely external authority are gone, and in some ways the Christian path is intellectually darker now than in other ages. But no one can say that it looks so dark or so hopeless as when our Lord went on his way to Jerusalem and told those who would to follow him if they dared make the venture. If the Christian cause perishes at last, it will not be because historical critics have explained the Gospels away, but because the followers of the Christ are too faint-hearted to walk in the steps of their Master, and venture everything for the sake of the Kingdom of God.”

THE address presented to the Congress on behalf of the Manchester District Association of Presbyterian and Unitarian Churches offered it said, respectful greeting on behalf of twenty-three congregations, some of them more than two hundred years old; it spoke with admiration for the noble examples of Christian service with which the Church of England had enriched our country's history and invoked the divine blessing on the Congress and all taking part in it. The reading of the address was greeted with applause and the President expressed the grateful thanks of the Congress.

AT the last meeting of the Committee of the National Conference the following resolution, proposed by Rev. C. J. Street, seconded by Rev. F. K. Freeston, was carried *nem. con.* :—“That this committee, earnestly desirous of practical steps being taken in the direction of National temperance reform, heartily welcomes the Licensing Bill now before Parliament, and trusts that all friends of temperance reform will co-operate in securing the enactment of this measure, with such improvements as may be found desirable in the public interest.”

THE Bermondsey “League of Comrades”²² is to hold a young people's meeting in the Fort-road Church, on Tuesday evening next, to which the members of schools and guilds and others connected with our London churches are very cordially invited. The meeting is to begin at 7.30, and the motto for the evening is Whitman's “I dreamt that I saw a City of Friends.”²³ The meeting is to begin with hymn, prayer and reading, and there will be addresses by the president of the League and the Rev. F. K. Freeston. It is a fine opportunity for a rally of our young people from all parts of London.

MR. ARTHUR BARNES, the lay missioner of the Unitarian Van No. 1, desires to thank the many ministers and other friends who have sent him kind letters of sympathy during his illness from the unfortunate accident with the Welsh Van. He adds a word of earnest hope that the good work will go on, which is so much “appreciated by many of the ‘unattached,’ as also our own people.”²⁴

S.E. WALES UNITARIAN SOCIETY.

THE quarterly meetings were held at the Old Meeting House, Bridgend, Sept. 28, At 2.30 a meeting of the ministers and delegates of the constituent churches was held, under the presidency of Mr. Gomer Ll. Thomas, J.P., Merthyr Tydfil. At 4 o'clock all the delegates were entertained to tea at the Café Royal. At 5 there was a conference, at which the Rev. J. Hathren Davies, J.P., Cefn, read a paper on “How to follow up the Van Mission,” which was followed by a discussion. At 7.30 a religious service was held, the devotional part being conducted by the Rev. E. R. Dennis, Rhondda. The sermon was preached by the Rev. W. Copeland Bowie, of London, the secretary of the British and Foreign Unitarian Association, who based his very able discourse on the fuller message of Unitarians and Liberal Christians, on the words, “I have come not to destroy, but to fulfil.”

During the afternoon meeting Mr. A. J. Williams, Plas-Coedymwstwr, late M.P. for South Glamorgan, in a felicitous speech of welcome to the ministers and delegates, spoke with much feeling of the associations of his childhood with the old chapel at Newcastle, and in describing his own theological position, said: That cynical old Jew, Mr. Disraeli, gave this advice to a young friend—“If you are asked, ‘What is your religion?’ say ‘The religion of every sensible man.’ If you are further asked, ‘What is that religion?’ say, ‘That no sensible man will disclose.’”

My own feeling is that these great and solemn questions of religious belief are too sacred to be dealt with in this way. Mr. Lloyd George, in a recent address at a Calvinistic Methodist bazaar, made this eloquent peroration: “When the wise men who from the attitude of their self-sufficiency shunned the churches, could think of some more effective agency to guide men and women through the dangerous paths of life, for strengthening their hearts to bear the inevitable sorrows of life, or some idea or system or scheme of things that would light up the valley of the shadows and would swallow death in victory as the religion of Christ had done, then we simple people from the hills may give up the building of chapels.” I entirely agree with him. I sympathise with those of every faith who find comfort and hope and strength to do right in that faith. I only wish that similar sympathy was shown by every religious body. But my strongest sympathy is with the body of Christians which has done more than any others to free the belief in a Divine being from narrow creeds and subtle dogmas. Small though it is, the Unitarian body has during the last 50 years been quietly working a quite remarkable transformation in the views and beliefs of orthodox Christianity. The New Theology is only Unitarianism writ large. And I am here to-day because you have done and are doing your best to make all other Christian bodies realise and accept the loftiest and purest conception of a benevolent Deity.

No human being can come into this world without increasing or diminishing the sum total of human happiness.—*Elihu Burritt.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

KILBURN UNITARIAN CHURCH.

BROOKE HERFORD MEMORIAL.

SIR,—Will you allow me to say a few words about the advertisement in another column concerning our new church at Kilburn? Our appeal was originally for £4,200, including cost of chancel, &c. Towards this we have raised £4,138. We have ourselves incurred no extras. Unfortunately, however, and unexpectedly, the local authorities have insisted upon our substituting oak for pitch pine for our columns, which involves a large additional expenditure, also an extension of sewerage which neither architect nor builder had any grounds for anticipating. Our urgent and anxious concern now is to be able to open our church *free of debt*, and for this purpose we want, in view of the facts stated above, another £150. The foundations of the building have been particularly costly, otherwise we should not have required anything like the large sum which we have spent. Moreover, our expenditure covers additions to the present hall, for making it available for Sunday school purposes. The opening ceremony is to take place on Saturday, December 5.

We are placing a cast bronze tablet on the wall inside the church, which will make the building a memorial to the late Dr. Brooke Herford, who established our movement in Kilburn, and set us all an example of zeal and enthusiasm for the liberty of religious thought, and for the application of the religion of Christ to the daily life of men. We feel sure that there are many friends and well-wishers who, revering equally with us the memory of our founder, will gladly render us the assistance we need. As we desire to spend only as much as we get, we shall be grateful to receive *at once* donations or promises which will enable us to open the church furnished simply but adequately. With regard to the organ, which stands totally separate from the above, and which is to cost £300, Mr. Andrew Carnegie has promised the last £150, while members of our congregation have promised £102 7s., in addition to what they have contributed for the church, leaving £47 13s. more to be raised. We deeply appreciate all the help and sympathy which has been so generously given to us, and we feel sure that the remaining sum of £197, required for the full completion of our scheme, will be forthcoming.

CHARLES ROPER.

PROVINCIAL ASSEMBLY OF LONDON AND SOUTH-EASTERN COUNTIES.—In connection with the annual meeting, advertised in another column, the Rev. Frederic Allen desires to call attention to the fact that subscribers to the Assembly, as well as ministers and delegates, are entitled to the benefit of the cheap return tickets, which can be obtained only from him, and not at the booking office.

FIRST INTERNATIONAL MORAL EDUCATION CONGRESS.

II.

The discussion on the relation between the teaching of religion and ethics on the Monday morning of the Moral Education Congress was of great interest, though more perhaps as a series of declarations than as any thorough discussion. Dr. Gow, of Westminster School, was in the chair, and the view of those who maintain that ethical teaching should be quite apart from religious reference was clearly stated by M. Buisson, of Paris, and Mr. John Russell, of Hampstead, a view enforced in a few words, from his own early experience, by Mr. Allanson Picton, while Mrs. Bridget Adams succeeded in reminding the Congress of the recent vote, with an overwhelming majority, of the Trades Union Congress in favour of secular education. On the other hand, the Bishops of Southwark and of Hereford and two Roman Catholic speakers strongly maintained that ethical teaching must be incomplete without the ultimate religious sanction. The Bishops, at the same time, dwelt earnestly upon the common ground all teachers have in the broad truths of morality. Professor Muirhead also maintained that ethical teaching was only complete when regarded in the light of religion as the ultimate spiritual interpretation of life. But most interesting of all was the speech of a Japanese member, Mr. Henda, of Tokio, who referred to the national system of moral teaching in his own country, and pointed out that although it was nominally separate from religious teaching there was a great deal of religion in it. To this point we have referred in our leading article, and propose here to conclude these notes by reproducing a good part of the paper presented to the Congress by the delegate of the Japanese Minister of Education on their system of moral instruction. The paper is not in the volume, but was distributed in a separate printed form.

The only other subject on which we wish to add a brief note here is that of "Purity," considered in Section C on the Monday afternoon. A paper by Canon Barnett was read (he was not there), in which he said that purity consists in a man being something, not resisting something; it was a power of the spirit, controlling the whole life. He pleaded for the development of the spiritual powers of admiration, hope and love, and the more serious training of the children in all things lovely and of good report. Enthusiasm, restrained from direct appeals, should inspire every lesson. Another paper, by Dr. Helen C. Putnam (U.S.A.), who was not present either, bore her well-known testimony to the effectiveness and vital importance in the moral training of children, of definite instruction, simple and frank, on the subject of sex, from the conditions of plant life upwards. Young people should not be left to get knowledge from tainted sources, but from the pure reverence of parents and trusted teachers. The value of co-education was strongly maintained by more than one speaker as the best safeguard against moral corruption in schools.

THE JAPANESE TEXT-BOOK ON MORALS.

The paper by Mr. J. Hojo, delegate of the Japanese Minister of Education, described the Text-book on Morals used in the elementary schools of Japan. Over five million children of school age now receive moral instruction on this basis for two hours a week. Formerly other books were used, but a Government commission was appointed to go into the whole matter and produce a standard book, and this was completed in 1903, and has since been used in all the schools. Before quoting from the description of the book it will be interesting to reproduce the Imperial Rescript on the subject of Education, which was issued in 1890, and is the basis of all the teaching.

IMPERIAL RESCRIPT.

Know ye, Our subjects :

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue ; Our subjects, ever united in loyalty and filial piety, have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters ; as husbands and wives be harmonious, as friends true ; bear yourselves in modesty and moderation ; extend your benevolence to all ; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers ; furthermore advance public good and promote common interests ; always respect the Constitution and observe the laws ; should emergency arise, offer yourselves courageously to the State ; and thus guard and maintain the prosperity of our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may all thus attain to the same virtue.

The 30th day of the tenth month of the 23rd year of Meiji.

(Imperial Sign Manual. Imperial Seal.)

Of the aims and principles of the Text-book on Morals, Mr. Hojo writes as follows :

In obedience to the spirit of the Imperial Rescript on education issued in 1890, and in accordance with the Regulation for carrying it out, we aim here at developing the virtuous disposition of children, at encouraging them to manifest it in their actions, and at instructing them in the principles of such morality as is essential for true Japanese subjects.

In truth, the Imperial Rescript is the source of the national morality ; and in the task we have undertaken we have conformed to its dictates so far as our ability has enabled us to do so, and at the same time we have done our best to teach the children to commit it to memory "verbatim," to understand its deep meanings, and to practise them in their daily life.

In preparing text-books of this description there may be two principles of arrangement. In the one, persons are made the subject of the lesson ; while, in the other, virtues themselves are made the subject. Both have merits as well as demerits, and we have tried to extract the best out of each. At first sight it will seem as if we have adopted the latter principle, while a further consideration of the contents will show plainly that we have followed the other principle in many points.

For instance, when describing the trials and hardships of Kinjiro Ninomiya in his youth, we enumerate various virtues, such as filial piety, love of learning, diligence, self-reliance, &c., using these as headings, under which the virtues taught are enumerated. Studiousness, rectitude, sympathy, &c., are likewise made the subjects of the lesson when we describe the life of Abraham Lincoln.

The characters chosen as the subjects of lessons are mostly our historic personages, such as Yamatodake-no-Mikoto (82-113), Kusunoki Masashige (1294-1336), * * * * * but we have also included George Washington, Benjamin Franklin, Abraham Lincoln, Edward Jenner, Florence Nightingale, &c., as their lives furnish us with splendid examples of virtues.

Then follows a list of subjects taught in a series of 26 lessons for each of the four school years for the elementary schools, and 28 lessons also for each of the four years in the higher elementary schools, and the writer proceeds to a summary of the instructions contained in the text books :—

It has already been stated that these books are based upon the Imperial Rescript on Education, so that they may expound the spirit of the Rescript and cause it to be inculcated in the thoughts as well as in the deeds of the pupils. Now, loyalty and filial piety are the two great virtues mentioned in the Rescript. What the former is to the Emperor the latter is to the parent. First of all, these books try to teach with assiduity that these two virtues are the source of the national morality which has characterised our empire in the world's history ; next, they treat of such virtues as friendship, obedience, faith and righteousness, modesty and moderation, benevolence, learning, culture, public good, respect for law, courage, &c. The method of instruction in these subjects may be gathered by the table given above, so we shall simply state here how the books in question explain the superiority of the fundamental character of our empire, and also the nature of these two virtues which form the principle of our national morality.

Our Imperial ancestor, Tenshoko-daijin, commanded her grandson, Ninigi-no-mikoto, saying : "The 'Land of Luxuriant Vegetation and Golden Harvest' (the old name of the empire) is the country where our descendants should rule as monarchs. Go thou and govern it. Thy throne shall prosper, and rival in duration the Heavens and the Earth." Thus our imperial line was founded, and it has continued and prospered during more than one hundred and twenty generations down to the reigning emperor, which shows that the Imperial House existed before the nation. The gods who followed the Imperial Prince to our country, and also

their descendants, served the Imperial House as its faithful subjects. Besides, many imperial descendants also became subjects. Now, these two form the majority of the Japanese nation. Therefore, the Imperial House may be called the principal family of all those which make up the Japanese nation. In other words the former is, as it were, the main family, while the whole nation consists simply of its branch families. Thus succeeding emperors loved and protected their subjects, and the subjects served them with loyalty no less than with filial piety. So, the Imperial House and the State is one, although the relation between the Emperor and his subjects has always been clear and distinct from the very beginning of our national existence.

Since the nation began to exist, not one individual among the subjects has ever aspired to the throne. In time of danger the whole nation always arose like one man, and no other nation has ever been able to tarnish the glory and the independence of our island empire. Unless we explain this subject fully, and let children understand the unique and exalted character of our State, it is out of the question to instruct them thoroughly in the two virtues, loyalty and piety, and make them manifest these virtues in their lives. This is the reason why we have dwelt so long upon this subject in the text-books in question.

It is easy to see that ours is a perfect development of the patriarchal form of government. In such a country as this it is not to be at all wondered at that ancestor-worship prevails. Our adoration of the Imperial House has intimate relations with our ancestor-worship, because, knowing that the Imperial House is the House which our ancestors served generation after generation with heart and soul, we, their descendants, obey their wishes, and naturally love and respect the Imperial House that we may be true to our hereditary virtues. In other words, to be loyal to the Emperor is to be pious towards our parents and ancestors; and so we rejoice, exalt, triumph in serving him. The Imperial Rescript on education says:—“Our subjects, ever united in loyalty and filial piety have, from generation to generation, illustrated the beauty thereof.” These books, in obedience to the Rescript, give profound instructions with reference to loyalty and filial piety.

There are some persons who understand loyalty in the prejudiced, narrow sense of the term. They think they can only be loyal when they sacrifice their lives for Emperor and country. If this were true the virtue of loyalty would be confined to but a small number of men, and that, too, only in extraordinary cases. These books teach that to lay down one's life for Emperor and country is, no doubt, loyalty; but, at the same time, they also teach that to obey the spirit of the Imperial Rescript, behaving uprightly and with humility, is also loyalty as well as filial piety, whether it is in time of war or in time of peace. Thus, any Japanese subject can practise these two virtues at all times. In other words, we try to let the children understand that it is a great mistake to suppose that loyalty and filial piety are possible only for so-called faithful subjects and filial children.

Loyalty to Emperor is the essence of our national morality, and covers or contains all other virtues. There are many persons who believe that loyalty and filial piety often contradict each other. But we have explained that there is no such danger: to be loyal to Emperor is to be pious to parents. In the example which we have given under this head there is Kusonoki Masashige.

When a mighty army of the enemy was approaching, and he was just going to fight against it, he called his only son, a boy of eleven, and said to him: “If I die in battle, you must be loyal to the Emperor, in obedience to my wishes; for such is your filial piety towards me.” We have described in one of the books this well-known scene of the parting of the father and the son, who were never to meet again on earth. After the death of Masashige, the boy kept his father's words in his heart and showed exalted examples of loyalty, and he has been sung by both poet and populace as the model of filial piety. Thus loyalty and filial piety have been the two hereditary virtues, and they can never be at variance with each other.

In our country, as we have mentioned above, the Imperial House is the origin of the State, and the household and the State are one. In general, loyalty is fidelity to the sovereign, while patriotism is fidelity to the State. But with us they are virtually one and the same virtue. So we teach that one can only be patriotic by being loyal to the Emperor, and none can be loyal without necessarily being patriotic.

The fundamental character of our country is nurtured and sustained chiefly by the spirit of ancestor worship. We therefore teach that profound respect must be paid to ancestors, and none should dishonour the reputation of either his house or ancestry by his ill-behaviour. And, moreover, everybody must maintain the prosperity and good name of his own family. We teach also that true ancestor worship, or adoration, means the realisation in deeds of all the best wishes of our parents and forefathers, which is nothing short of the doctrine of fidelity to Emperor and parents.

As it is the duty of every Japanese subject to maintain the excellent character of our empire, we touch on the subject very frequently, and teach our pupils to be proud of being born in such an exalted land, but, at the same time, not to be so vain as to look down upon others. We also explain that our country is far behind the powers of Europe and America in point of civilisation and wealth, and teach them to endeavour perseveringly to improve the resources of the nation. We also teach that we must be good and kind to all the foreigners who visit our country, and that we must take special care to be polite and respectful towards them; otherwise we break the law of hospitality and decorum towards strangers, and by so doing humiliate ourselves and lower the dignity of the nation.

* * *

We Japanese, as a nation, have never been indifferent towards religion; but, at the same time, our faith has never made us spoil the beauty of the unique and exalted character of our country, nor have we ever allowed ourselves to be so carried away by fanaticism as to forget our national

spirit. Our constitution guarantees to all the enjoyment of religious freedom, provided the peace and the order of the State is not endangered by it. We also explain in these books that the Japanese have freedom of religion, and so none should slight either countryman or stranger, because their faith is not one and the same. In short, as these text-books teach pure morals, and the fundamental doctrines of sound morality, independent of any religion whatsoever, all religions are equally well regarded by them.

“THE PASSING OF THE THIRD FLOOR BACK.”

THIS is one of the most daring and beautiful plays which we have seen for a long time upon the London stage. It is so daring because it tries to represent the enormous power for good which reverence for others may exert even on the basest and meanest of mankind. There is, unfortunately, nothing daring or unusual in representing immorality or frivolity on the stage, and in portraying their fascination. The daring thing is to attempt a representation of Christ-likeness and to show the kind of influence which the Christ-spirit may exert.

The London public will attend for a short time such definitely moral and religious plays as “Everyman” or “Eagerheart.” But these plays are far removed from ordinary practical life. “Everyman” is an old morality drama which we can describe as quaint and historically interesting. We do not judge it by modern canons, or consider the question of its dramatic truth. In “Eagerheart,” although it is a modern play, in the sense that its author, Miss Buckton, is alive, the whole atmosphere and setting is that of early Christian legend far removed from common life. But the play to which we now refer (it is at the St. James's Theatre) is entirely modern in its characters and its situation.

The first act introduces us to a London boarding-house, with all the vulgarity and meanness and self-seeking which are prevalent in such places. It is not, of course, a fair description of all boarding-houses, but it is terribly true in its presentation of a certain type. The landlady is a worn and bitter woman—a woman who has learnt to cheat and cringe in self-defence. She is a lonely woman fighting for a livelihood against a hard and selfish world. We see her paring and economising, pouncing upon petty thefts of candle-ends, watering the milk, suspecting everybody, fearing everybody. She is wreathed in conciliatory smiles when conversing with her boarders, but essentially life is for her an ill-natured scramble for existence. There is no room for love or kindness. The boarders are worse than the landlady. We can pity a lonely woman fighting for a livelihood, driven to cheat and lie through fear of want. Selfishness and ill-nature in the uncomfortable is bad enough. But selfishness and ill-nature in the comfortable is worse. Backbiting, scandal, greed, every one for himself and every one against all the rest, is the prevailing spirit of the place. The only friendship is that which arises from the mutual vilifying of someone else, and when such fast friends separate they

find equal pleasure in vilifying one another. All is selfish, mean, and sordid. All the wit is unkind, all the amusement is at the expense of someone else. Delight in detraction, delight in petty tyranny, delight in getting the best cut of the joint and the largest help of their pet vegetable, delight in winning money at cards—these are the chief sources of pleasure in the place.

Into such a society of scoundrels and hard, greedy, sensual men and women there comes a mysterious stranger. He is an impossible person, and he does what we are inclined to say are impossible things. He changes the outlook and the spirit of every one of these sordid, miserable people. He does not perform any heroic deeds, nor even speak of heroism or self-sacrifice. He does not suffer for them or preach to them. He is very quiet and reticent. He simply appeals to their better selves, to their dim, almost forgotten, ideals, the love which was once in their hearts, and which the cares of this world and the deceitfulness of riches have choked and covered in. Each one hears in him a voice which in their happiest and purest times was familiar to their ears. Each one sees in him their sleeping self, the self which longed for goodness and believed in goodness in the days gone by. There is a childlike trust and reverence in all his words and acts. He comes in, attracted by an advertisement, to inquire about a room on the third floor back. He is a very chivalrous and courteous gentleman, and he treats the boarding-house keeper and the slavey like the first ladies in the land. He is received with the usual formula that the proper price of the room he wants is £2 10s., but that he may have it for two guineas. We realise, of course, that he is being scandalously overcharged. He refuses to take advantage of the landlady's "kindness." She is a lonely, weak woman; she must not be allowed in her generosity to rob herself for him. He will pay the proper price of £2 10s. or nothing. The result of a short conversation on these lines is that the landlady discovers she has made a mistake, and that the price of the only vacant room is thirty shillings. She refuses strenuously to take a penny more.

We see him next conversing with various boarders after dinner. There is a woman described on the playbill as "a painted lady." She is a middle-aged woman got up to look like "a young thing" of twenty. She wears a mass of false yellow hair, she has covered her face with paint and powder, and she is full of skittishness and ill-natured wit. She is the quintessence of artificiality. She has only been talking five minutes with the stranger, when, touched by his sympathy and confidence, she says, in a shamefaced whisper, "You know, I am over forty." We feel certain it is the first time she has told her age correctly for twenty years. She goes on to say to him that she is afraid he thinks she cares too much for her appearance. He tells her that, on the contrary, he does not think she cares nearly enough for it. "If you really cared for your appearance you would not cover it up and conceal it as you are doing now. The lines that life and thought and experiences have drawn upon your face are beautiful. Believe in yourself

and respect yourself more, and you will not be ashamed of what you are." She goes out of the room very angry and in tears, but comes down in the last act a pale, regenerate, and simple woman.

There is a fraudulent company promoter anxious to avoid recognition as a Jew. He wants the stranger to take shares in a new silver mine in Ireland. The stranger accepts all his statements with perfect confidence. "You are a Jew, are you not?" he says. The company promoter starts back as though discovered in a crime. "I congratulate you," says the stranger. "I know that I may trust your word. You belong to one of the greatest people in the world. Your nation has done more for righteousness than any other nation upon earth. You inherit the highest traditions and ideals. No one need fear to take the word of a Jew." The end of the conversation is that the Jew hurriedly and confusedly withdraws his offer, and we find him in the third act turning his Irish silver mine into a dairy farm.

We will not try to describe the conversion of the other boarders. Told in this bald fashion, it is all impossible and verging on the ridiculous. Even on the stage, with the fine acting of Mr. Forbes Robertson and the strong, restrained, noble writing of Mr. Jerome K. Jerome, the author of the play, it seems a daring and almost hopeless effort to represent such an influence with any verisimilitude. A few words, a short conversation, a look and voice of sympathy and insight, which are all that can be given on the stage, cannot, we say as practical men and women, work such miracles. It is impossible that these various types of evil should yield so quickly and entirely.

But there is something in it all which is deeply touching and beautiful. We feel assured that, given a man great and good enough, filled with the spirit of love and trust, such things might be. Men and women are not absolutely hopeless, however mean and selfish. There is a better self which can be wrought upon and made to realise itself.

The play is essentially a symbolic drama. It suggests possibilities which in its actual words it cannot quite make real. The stranger who works these miracles is throughout a symbolic character. He is involved in mystery. He might be called Christ or our better self or love incarnate. No actor, however good, no writer, however imaginative, can adequately represent or describe such a personality. He can but be suggested and dimly drawn. There must be some sense of failure in the performance. But if we feel the symbolism of the play, if we see it with sympathetic imagination, we feel the profound truth and beauty of the thought behind. This is the way to deal with men and women, even the worst and meanest, if there is love and reverence enough within our hearts. This is the Christ-spirit in its dealing with humanity, able to uplift and save. We can understand a man smiling at the regenerate boarding-house in the last act—the happy, kindly, beautiful human relationship which is portrayed—and saying sadly that it verges on the impossible. We cannot understand anyone who has ever realised even a little of

what Christ's life and teaching mean, not feeling that it points to a power which is the divinest and holiest in humanity, that it speaks of the greatness of human nature, and that it shows the way of life.

The ordinary melodramatic aggressively moral play is often nauseous; the attempt to portray a modern Jesus in any detail is often offensive. "God's good man," as conceived by vulgar, tawdry writers is generally an unnatural and disagreeable person. We can only bear our own testimony that somehow this play makes an entirely different impression. It is not a sermon, or anything like a sermon; no good play ought to be a sermon. But in its own way it makes for deeper faith in God and man. It sends us away feeling better for what we have seen, and with a sincere gratitude to the author and actors for the results they have achieved.

H. Gow.

THE UNITARIAN VAN MISSION.

A REVIEW OF THE SEASON'S WORK.

From every point of view the work of the Van Mission during the season just ended has been eminently satisfactory. Large meetings have been the rule, much enthusiasm has been displayed, with many inquiries both at the meetings and afterwards, and, favoured by exceptional weather, the interest in the work has been maintained to the very end of the season. The conditions have approached the ideal for open-air work. The Midland Van actually ran for 98 consecutive nights without having to abandon a meeting, and has only missed three evenings out of the 151 days of its tour. The increasing familiarity of many ministers with van methods has also conducted very greatly to the success of the gatherings, and the arrangements in the hands of the lay missionaries have, as the result of their experience, been carefully made. Four vans have been at work—two in England, and one each in Scotland and Wales. Their journeys have averaged about 150 miles, and visits have been paid to 103 places, with two return visits. Of 87 towns and villages visited in England and Wales 34 already had churches of our communion in their midst. In Scotland, the van, under the charge of Rev. E. T. Russell, was almost all the time breaking new ground. The English vans took the road on May 14 last, the Welsh and Scotch a week later. The closing English meetings were held in Birmingham and Guildford on October 11; the Welsh on the 7th inst., and the Scotch tour finished on September 30. The combined season thus extended over 577 days. The meetings held numbered 532. Through rain 22 meetings were lost, and 21 were prevented by other causes—absence of missionaries, local holidays, counter attractions or inconvenience of the site. In addition to these meetings a number of services were conducted in chapels, including a notable series of gatherings in the Universalist Church at Stenhousemuir. These special gatherings are not included in this return. The attendances were counted or estimated at what was judged to be the highest point of the meetings, generally at question time. Frequently, however, the Missioners have reported that much larger numbers were present during part of the proceedings, and

it may be safely assumed that the gross attendances exceeded the figures given by more than a third. The attendances at the 532 meetings are reported as 236,505, giving an average of 444 per meeting. Last year, with a season of the same duration, it was only possible to hold 432 meetings, with an attendance of 122,000 and an average of 290. This, however, was a large increase upon the first season, when the original van reached the average of 176 for 139 meetings. With the exception of a few evenings in September, when his place was taken by Rev. A. Webster, of Aberdeen, the whole of the Scotch meetings have been conducted by Rev. E. T. Russell, missionary minister under the McQuaker Trustees. The other vans have again enjoyed the services of volunteer missionaries, some of whom have attended upwards of a score of meetings. No less than 90 ministers have been thus engaged, and their help has been ably supplemented by willing laymen, of whom 27 have taken part as speakers. One lady also has spoken. These friends have been responsible for 1,006 speeches or thereabouts, exclusive of the business talks about books, literature, and van methods by the lay missionaries. In addition to those who have rendered assistance as speakers the Mission is also indebted to hundreds of friends who in one place or another have helped as stewards, organists, singers and the like. It is estimated that not less than three thousand members of our churches and schools have lent active assistance to the mission during the summer. Much kindly hospitality has also been shown the missionaries, and the van larders have often borne evidence of the thoughtfulness of our friends for those who had to face the rigours of the road.

The Visitors' Books do not contain quite so many names as last year, this being accounted for by the fact that on an unusual number of nights the vans have had to be removed from the site of the meeting immediately after the close of the formal proceedings, thus preventing those friendly visits and those examinations of the van which appeal so strongly to the dwellers in the less attractive homes of stone and brick. Still, 1,233 names are written in them, and the average is higher when it is understood that in Mr. Russell's book there is only one Unitarian name—a striking evidence of the "lonely" character of the neighbourhood in which he has been working. The Visitors' Books are one of the most important accessories of the Mission. They preserve not only the names of friends who will probably one day be found in the membership of the Van league, but they are the record of men who come for information which is required to supplement the addresses at the platform. So for the season there is the gratifying total of 813 non-Unitarians, who will be kept in touch with us all through the winter, and who may be said to form our "after-congregation" of truthseekers and sympathisers. Many of them not only read, but also distribute our literature among their friends and in a very effective manner keep alive the memory of the visit of the van, and in a quiet way carry on its helpful work. Some of these men are among the questioners at the meetings, and are not always scenting controversy, but are genuinely anxious for that view of the world, and their place and

duty in it, which they long for without perceiving what it is they want, but which they fail to find in their own churches, and of which they remain in ignorance until the vans come along. It is the work among such as these that after all is most useful; and this is the work which the vans most pride themselves on doing. True, in reporting the work of the Mission from week to week, the tendency is to mention incidents of the meeting, and any liveliness is generally keenest at question time. But it would be a mistake to suppose that the crowds only come for the sake of questioning. Generally the inquisitors are representative only of themselves. They come from one or two extreme groups who are looking for the second advent of Jesus, and they in no wise express the sense of the meeting, whose sympathy is almost invariably in the bulk on the side of the mission. It is interesting also, in this connection, to notice that at 197 meetings no questions have been asked. It frequently happens, on the other hand, that after the close of the meeting young men make their way to the Missioner seeking for information privately, and in this way much good is quietly accomplished. Perhaps the better side of the work is that which is less mentioned. Spiritual results do not lend themselves to statistics. The outward signs of a great popular success can be made plain. The Van Mission, had it drawn tiny audiences instead of its thousands, would have been counted a failure by the multitude as well as by its own friends, who believe that the Spirit has its way among a hundred as well as among a dozen. The plea of possible unseen good would hardly have sufficed. It is in the happy position of having achieved the outward marks of success, and of believing sincerely and genuinely, if the testimony of those who have done its work is to be relied upon, that it has been the means of salvation, intellectually, morally, and spiritually, to men who have come within the reach of its influence, and who will be grateful through life for its coming.

What now remains to be done is for those who have followed its progress with sympathy to give us the one further satisfaction of being able to say that not only has the work been well done by all who have had a hand in it, but also that it is, happily, paid for. The impression, unfortunately has gone abroad that the Mission does not apparently need funds. It is taken for granted that it is "all right." But this is not so. Beyond a few generous subscribers it has to fend for itself, and a good deal has to be done before Christmas to set the finances straight. A deficit can only mean the curtailment of the scheme. However good the effort may be in itself it would never do that it should interfere with work already in the programme of the Association. If van work is worth doing it should pay its own way, and to that end a most urgent appeal is now made

THOS. P. SPEEDING.

DR. CLIFFORD was seventy-two yesterday, and fifty years ago to-day he entered upon the ministry to which the rest of his life has been devoted. The present Westbourne Park Chapel was opened in September, 1877.

OBITUARY.

MISS C. B. COOKE.

THE Birkenhead congregation have lost an old and honoured member by the death, on the 9th inst., of Miss Caroline Bancroft Cooke, elder daughter of the late Isaac Bancroft Cooke, in her seventy-second year. She was at one time a teacher in the Sunday school, and later one of its superintendents. Throughout her life she was interested in and actively helping the institutions of the church. For many years she was hon. secretary of the Charity Organisation Society in Birkenhead, and was an indefatigable worker among the poor. Always willing to help any good cause, she did not husband her strength but used it, sometimes strained it. Her loss will be felt in the town as well as in the church, and the deepest sympathy is felt with the family, and especially with her invalid sister, Miss Frances E. Cooke, whom she has been devotedly nursing for more than two years. The funeral took place on Monday at the Flaybrick Hill Cemetery. The Rev. J. Crossley, in concluding his address, said:—"The friend whose loss we mourn to-day was one of those good women whom it is a privilege to have known, and whose lives deepen our faith in human nature. It may be said of her with perfect reverence and sincerity, that she came not to be ministered to but to minister. During the fourteen years that I have known her she has always been full of strenuous activity for the good of others. She never spared *herself* when there was an opportunity of helping anybody. She never shrank from undertaking fresh labour, even when her strength was already overtaxed. And she was so modest withal that it was often hard to say the word of praise or thanks that one felt she ought to have. There is no surer test or evidence of high character than our way of meeting trouble and sorrow. And for the past two years or more Miss Cooke bore a heavy physical and mental strain as bravely and sweetly as a woman could. She was so gentle and patient under it that one might have been easily deceived as to its actual power. That the burden was greater than her willing spirit could bear is the reason we are here to-day. We are poorer for our loss. We are richer for her life, her example, her sweet presence, her unflinching faithfulness to noble and holy ideals. She has entered into her rest carrying with her the blessing and the love of all who knew her. The peace of God has fallen upon her troubled heart, and in the nearer presence of her Lord she will realise, and we will say, *Blessed* are the dead who die in the Lord; even so, saith the Spirit; for they rest from their labours and their works do follow them."

ALFRED LEONARD PARKER.

THE *Mill Hill Chapel Record* contains a memorial notice of this remarkable man, who was long associated with the Hunslet Unitarian Church, and died on September 27. He was born October 2, 1844. The notice in part here reproduced was written by the Rev. H. McLachlan, B.D.

The son of a working man, Parker never left the ranks of the workers. For

many years he worked about the pit, and of late, with bare feet, trod out the clay that was made into crucibles. But though never destined to be much more than a labourer, he became a student of literature and a lover of music and the fine arts. In order the better to commit to memory passages of poetry he invented a "short-hand" of his own, and with a poem or two written in this script in the pockets of his trousers, he followed his humble vocation. Shakespeare he almost worshipped, and constantly slept with a play under his pillow. When Robert Collyer heard of this practice from the Rev. John Fox, he declared Parker to be a man after his own heart, and sent him a volume of his sermons with an autograph—a book greatly prized by its recipient. The whole plays of Macbeth, Hamlet, and Othello, Parker could recite from memory. He had been announced to give a recital of the last named in the week before Christmas; but Providence has decreed otherwise. Following upon an operation and a period of convalescence he suffered a relapse, and passed away in the Infirmary on Sunday last. His was a mind that soared above the sordid and the worldly. Next to the great poet of our speech whom he loved the best, Burns, Hood, Mackay, Mrs. Hemans, and Tennyson were amongst his favourite authors. At short notice he would give a couple of hours' recital from any one of them. Nor was his acquaintance with poetry a mere feat of memory. He would not recite what he did not thoroughly understand. Tennyson's "Akbar's Dream" was a poem he often rehearsed in private, but he never spoke it in public. Of more than one of our ministers he inquired if they had preached upon it, for he desired light upon certain difficulties. Great was his delight when he learnt from Mr. Hargrove that he had such a sermon, and straightway was a promise won that it should be given at Joseph Street when next Mr. Hargrove occupied the pulpit there. Alas, Parker's hopes were not to be realised!

Of music and pictures he was a careful and discriminating critic. He rarely missed the Saturday night concerts in the Town Hall, and regularly attended exhibitions in the galleries of Leeds and Bradford. Amongst his lectures, highly spoken of, was one on violins. For Nature, with all her mystery and in all her moods, he entertained a reverential awe. There was hardly a mountain in the British Isles he had not climbed, and he was ever ready to give illustrated lectures on his travels. Wild flowers and birds were amongst his familiar friends. There was not a note of any British bird which he could not recognise, and whilst in hospital his talk was of the flowers that could then be seen in the Yorkshire dales he knew so well. He was ever tender with children, and when in the Ida Hospital, he recited to the little sufferers many children's poems, including a favourite from our school hymnal, Page Hopps' "God Bless the Little Children." A non-smoker and a lifelong abstainer, when "on the road" Parker would rather miss a meal than enter a public-house to find it. Being no lover of conventions in dress or habits, he went to church as he went to work, in cap and

scarf. It was my privilege to count Parker amongst my friends, and to introduce him to the poems of Robert and Elizabeth Barrett Browning, which he quickly learnt to love. I last saw him in the infirmary a few days before he died, when he recited to me the Invocation of Mrs. Hemans, beginning with the words,

"Answer me, burning stars of night!
Where is the spirit gone?"

and asked that it might be read in his funeral sermon. By a singular coincidence, the last poem he recited in the Joseph-street School, less than a month ago, was Tennyson's "Crossing the Bar." By his death, Leeds loses no famous name from the roll of her citizens, but yet one of whom she might well be proud, and our little household of faith has bid farewell to a most devoted and faithful member. Poor in this world's goods, Alfred Leonard Parker was one of God's gentlemen, with a mind and heart, truly "in tune with the Infinite."

THE CHILDREN'S COLUMN.

LIKE A GENTLEMAN AND A SOLDIER.

The Apostle Paul once wrote to the Corinthians, "Let all things be done decently and in order." He wrote in Greek, and the word for "decently" is used by Greek writers to mean "like a gentleman." Is not that new light? Let all things be done decently, that is, "Do all things like a gentleman." Again, the words we translate "in order" mean literally "in battle order," "battle array." That is, "Do all things like a soldier." Thus we get the valuable motto, Do all things like a gentleman and a soldier.

Now how does a gentleman do things? Again the Greek gives us help. The word for "gentlemanly" means "in good form," or "in good manner." Public school boys know what that means. It is good form to be clean in person and in dress, good form to speak the truth, good form always to regard the honour of the school. Boys guilty of bad form in these and other matters are soon made aware of the fact. But doing things like a gentleman means a good deal more than this, for, after all, it is not to act from the highest motive to do things merely because to do them is "good form," which sometimes may only mean that it is the fashion, or that it pays. A gentleman behaves as such out of love and consideration for others, and because he knows it to be right—whether it pays or not—to do unto others as he would wish them to do unto him. A gentleman has a gentle heart, or, if he feels that by nature his heart is not gentle, he seeks from God that gift of His spirit which softens the heart and fills it with all tender feelings. And thus he gets a quick eye for what gives trouble or offence to others. He finds that it is "decent" to keep one's promises, to be "on time," as the Americans say, and to avoid whatever brings inconvenience or extra work to others.

And how does a soldier do things? In many ways; but here are a few. A soldier does things quickly. He obeys immediately—sharp as the word, the word of command. Quick march! Halt!

Right about! Fix bayonets! Charge! Retire! It matters not what the word, without question he obeys. Boys and girls are tempted to say, "Wait a minute," or "Yes" when they mean "No." Ready obedience is one of the surest ways to a happy and successful life, because it is a well-established fact that those only can truly command who have first learnt to obey. The Duke of Wellington, when a young officer, was under some very incompetent leaders. They gave commands which he knew to be altogether unwise and unskillful, but remembering his rank, he obeyed like a loyal soldier. From the blunders of others he learnt many a lesson, but he never made those blunders an excuse for disobedience.

Again, a soldier does things without fear of consequences. He takes his life in his hands, carries out his orders, aye, though he knows to obey is to be riddled with bullets or blown into a thousand pieces. So should every Christian soldier do things. The bullets may be the hard and scoffing words of companions, but, as Jesus reminded his followers, there is no entering the Kingdom of God without some suffering of persecution.

Then, a soldier does things for the honour of the army, for the glory of king and country. He puts aside his own feelings and his own choice, and bows to the will of his commander, sure that what may not be good for himself will be good for others. He has what is called *esprit de corps*. This is true soldierliness. If each soldier did what was right in his own eyes, an army would be worse than useless. And if in ordinary life everyone asked, "Is this good for me? Will it please me?" instead of considering, "Will my doing this be best for the family, for the school, for the club, for the world at large?" then social happiness and unity would be impossible. But to co-operate for the common good, whether it bring advantage to oneself or not—this is to be soldierlike.

Yet one other characteristic of a soldier should be noted. If he be a good soldier, he accepts his limitations, that is, he rests satisfied with his rank, so long as his rank is what it is. A good soldier understands that in an army all cannot be generals, all cannot be colonels, or captains, or even lieutenants. Some must be officers, of one rank or another, but the great body must be plain privates—honest men doing their duty to the best of their ability, content with their rewards, whether few or many. Some lads won't play games unless they lead; some girls want the best of everything everywhere. Of course, that is not the soldierly way.

There is a great deal, then, in these words "decently" and "in order." They teach us the importance of acting like true Christian gentlemen and ladies; to be gentle, considerate, punctual, true to our promises, and, like true Christian soldiers, prompt, obedient, loyal, surrendering our wills to our Divine Captain, accepting contentedly our rank, and so acting as to merit something higher. It may not bring us promotion, but it will bring us something better—the witness of our own hearts that we have tried to live up to the highest we knew.

A. T.

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LONDON, OCTOBER 17, 1908.

MORAL TEACHING IN JAPAN.

We have printed this week a considerable part of a paper presented to the recent International Moral Education Congress by Mr. J. Hojo, the delegate of the Japanese Minister of Education, describing the text-book on morals used in the elementary schools of Japan. It is a remarkable paper, which must be of the greatest interest to all teachers, and especially to those who are exercised on the subject of the right relations between religious and ethical teaching. At the Congress a comment was made upon this paper by a Japanese speaker, Mr. HONDA, of Tokio, which confirmed in a most welcome manner the impression we had received from a previous reading of Mr. Hojo's paper.

"All Japanese do not think alike," said Mr. HONDA, "however similar our faces may look to you." And referring to the paper in question, he said that his country was cited in certain quarters as an instance of a nation where morality is being taught successfully without religion. But that, in his opinion, was not the case, for though in principle religion was excluded from their moral instruction, in practice they had a great deal of it. The Imperial Rescript of 1890 was in all the schools, and was there recited with greater solemnity than that with which the Scriptures were commonly read in this country. The Rescript was declared to be the source of their national morality, the foundation of which was in a profound feeling of loyalty and filial piety. From that sentiment, which was an age-long inheritance, closely linked with their national ancestor worship, a powerful sanction for all moral teaching was derived. "If we do not kneel in prayer," said Mr. HONDA, "our whole self is on the altar of Fatherland." "If you are religiously moral, we are morally religious." That profound sentiment of loyalty, with its constant impulse to self-sacrifice for the good of Emperor and country, they did not call religion, because it was not cosmic, but national, and yet there was essential religion in it. The

great influence of their teachers, he said in conclusion, was but a stepping-stone to the greater inspiration of the masters of the race—CONFUCIUS, BUDDHA, CHRIST. For his own part, he looked forward to the time when state socialism would be an accomplished fact, and their national religion also would have become cosmical.

That is the conclusion, with regard to the teaching of morals in Japan, to which we had already been led by a reading of Mr. Hojo's paper, and a consideration of the Imperial Rescript. It is a noble moral ideal that is there set forth, and Europe has of recent years been made aware, in a very remarkable manner, how effectual has been the power of that ideal to mould the lives of the people of Japan. But clearly the perfecting of that power is to be found in religion. The empire, to the service of which the people are called by the Rescript to be ready to give their lives, is set forth as an ideal, "eveal with heaven and earth," resting on a foundation broad and everlasting, in which virtue is deeply and firmly planted. The way of life thus indicated is declared to be infallible for all ages and true in all places. Rulers and subjects alike acknowledge it with reverence, and such an ideal cannot ultimately be confined within any national limits. Its essential spirit, though it may be for a time derived from the mythical beginnings of one nation and closely interwoven with the centuries of its long history, must be seen to have more universal bearings, and to belong to humanity as a whole; and its origin must be found, not in any traditional ancestors, however august, but in the One Eternal Spirit, the source of all light and the quickener of all that is noble in the heart of man. The self-surrender, which has found such splendid expression in the loyalty of Japan, thus becomes the highest kind of universal truth in surrender to the living God, trustful, loyal, glorying in service, fearless of death, giving always by the living out of a true human life for the common good. Each nation may rightly glory in its own traditions, and in the contribution its own special characteristics make to the well-being of the world; but it is a contribution gladly made in the wider fellowship of nations; and the abiding impulse to service, and the growing perception of what it is called to accomplish, must spring from an ultimate faith in the One Spirit of life, in all and over all, the Father of our spirits, binding together all the races of the world and leading us at last to full recognition of the brotherhood of man. Our life, said the BISHOP OF HEREFORD at the Moral Education Congress, is in the midst of the infinite, and there is no true education without religion. Even the finest ethical teaching is incomplete without that ultimate thought; but if we have religious teachers, we might be content with teaching that is called simply

moral, for with such teachers it could not but be religious. It is the influence of the teachers' personality that makes the real impression on the child. Surrender to the spiritual ideal is, in fact, surrender to the living God. When that is realised it becomes in us a mighty power making always for righteousness, not of ourselves, but of Him, and making us aware of our high calling as children of God, in the great brotherhood in which all alike rejoice to serve and to be led in the true way of life.

MANCHESTER COLLEGE, OXFORD.

OPENING ADDRESS.

By THE REV. C. C. COE, F.R.G.S.

The Rev. C. C. COE, one of the Visitors of the College, gave the address at the opening of the new session, on Monday afternoon.

After an opening reference to the fundamental principles of the college, in accordance with which the students were invited to enter it as free searchers for truth, and afterwards were free to give themselves to the ministry of any church to which they were led by the convictions of truth, Mr. COE stated as his subject the consideration of what is involved in the right of private judgment, and the free search for the truth. It is, he said, a glorious pursuit; youthful enthusiasm kindles at the thought. To discover some new truth and so to proclaim it that the world is compelled to acknowledge it as such is one of the noblest ambitions that you can entertain. But in claiming the right of private judgment, you tacitly imply that you are prepared to perform the duty of private judgment. By professing your readiness to become seekers after the truth, you pledge yourselves to perform a task which you will soon find makes great demands upon your ability and is beset with many difficulties. It requires the critical acumen and unbiased mind of the upright judge, the insight of genius and the dogged determination of an indomitable patience.

There is one way out of this difficulty. If you can believe that you have a right to form and advocate opinions, without having any grounds to support them, if you believe that you know all things without having learned anything, if you rely on the infallible intuition within you—but I will not venture to impute such a belief to you, for we have high authority for saying that we are none of us infallible, not even the youngest. And the revered ex-Principal of this college in his "Studies in Christian Doctrine" has taught us that we do not possess an infallible judgment of the veracity of theological truths. He says:—"The idea that the human mind possesses the consciousness of the veracity of theological truths the moment they are presented—a claim which has sometimes been made by ardent advocates of intuition—seems opposed to most obvious facts."

And if we cannot intuitively judge opinions presented to our notice, still less is it likely that we shall be infallible if by the aid of intuition we form opinions of our own. If I ever felt inclined to put forth such a claim I was saved from such presumption by an incident which occurred

to me in the early days of my ministry. On my way to preach at the Great Meeting, Leicester, I overtook one of my congregation; and after the ordinary greetings he suddenly sprang this question upon me:—"Do you know, sir, who wrote the Book of Psalms?" "Well," I said, "I suppose the Psalms were written by many authors at different times, and perhaps David wrote a few of them; but I should not like to assert dogmatically that he did, or did not." My friend gave a scornful snort. "Well," I said, "do you know who wrote the Psalms?" "The Book of Psalms, sir, was written by our Lord Jesus Christ during the forty days of his temptation." "Might I ask what is your authority for that remarkable statement?" To which he replied, "Sir, I know."

Another way of avoiding the duty of forming opinions is to fall back on the authority of an infallible Bible or an infallible Church. But I need not remind you that no such book or Church has ever existed. There is, however, in the Bible a rule laid down for testing the worth of prophetic utterance which at first has an air of sweet reasonableness. In the Book of Deuteronomy we read:—"And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously. Thou shalt not be afraid of him." This implies that a fulfilled anticipation is a proof of special revelation. But it is surely possible that the ordinary intelligence of man, aided by experience of the past, might prophesy truly without any miraculous aid of the Divine Spirit. Moreover, this warning is of little value till the prophet has been tested, and in order to escape all risks to ourselves, we should want a vile body to try the experiment upon. Nor does it follow that a prophet is always reliable because his forecast may be correct in some cases. Sometimes the agreement may be matter of purest accident. A poor woman once went to Flamsteed, the Astronomer Royal, apparently under the impression that he was an astrologer, and asked him to tell her where she could find a little stock of silver of which she had been robbed. He thought here was a good opportunity of teaching her a lesson. So he told her that if she went up a lane near her house she would find her spoons hidden in a hole underneath the hedge on the left-hand side. He expected that she would come back and tell him that she could not find them, and then he would read her a rare lesson as to the folly of her trust in him. Imagine, then, his surprise when the woman came and with tears of joy showed him her recovered property; she had found it even as he had said. He was dumbfounded. There was no place for the lesson which he intended to teach. And if he had used the art of the astrologer with success, should we believe in astrology any the more for this?

In a further passage of the address, dealing with the need for the careful testing of authorities, Mr. Coe said:—

In justice to the expert, it is necessary that we should deal with him at first hand,

and read not only the quotation given but the context in which it occurs. A quotation may be verbally accurate and yet taken out of its connection may be made to indicate an opinion the very opposite to that which the author holds. Such misrepresentation is almost criminal. It injures the author; it injures the cause which he espouses, it deludes the readers who are thus blinded to the true facts of the case.

Thus the great scientist Helmholtz, the highest authority (according to Romanes) both in the physics and the physiology of the human eye, is often quoted to the following effect. (I have seen the quotation in books whose authors ought to have known better, and again and again in the columns of newspapers, whose editors might not be expected to know better): "It is not too much to say that if an optician wanted to sell me an instrument which had all these defects, I should think myself quite justified in blaming his carelessness in the strongest terms, and giving him back his instrument." Now one might very well suppose that this was the final verdict of Helmholtz concluding an essay in which all the defects of the eye had been explained. But in point of fact, it is a somewhat rhetorical statement of difficulties, made all the stronger by the writer from the consciousness that all these difficulties have been practically overcome. True the eye is not a perfect optical instrument, but Helmholtz proceeds to say that a man in a normal condition of health is quite unconscious of their existence. Nay, he will have to take some trouble in order to discover them. Now in this matter, I am very much in the position of Mr. Dick. When it was remarked to him that the bedroom which he proposed to occupy was so small that he could not swing a cat in it, he replied with that large common-sense which characterised his utterances when he forgot that some of the trouble had been taken out of King Charles' head and put into his own, "You know, Trotwood, I don't want to swing a cat, I never do swing a cat, so that does not signify to me." So as I have no desire to spend my evenings in looking at a street lamp through a glass coloured with cobalt oxide, and as I do not want to spend my days looking at the bright sky through the smallest possible aperture, as it never occurs to me to shut one eye and use the other so that I can see my fellow-creatures without their heads as Marriotte taught King Charles II. and his court to do (a strange amusement for the son of the Martyr King), as I do not desire to get drunk so that I may see three crescent moons, where I know there is only one, the defects which I can only discover by these means "do not signify to me." It only remains to say that the real conclusion at which Helmholtz arrives, is as follows:—"The adaptation of the eye to its function is therefore most complete, and is seen in the very limits which are set to defects. Here the result which may have been reached by innumerable generations working under the Darwinian law of inheritance coincides with that the wisest Wisdom may have devised beforehand."

Further illustrations followed, of the

need for guarding against being misled by the glowing language of the picturesque historian, by the test of reliable evidence, and Mr. Coe then quoted the following example of a candid admission of fallibility on the part of a well-known authority. Thus, he said, in a remarkable essay, the historian Froude has pictured himself arraigned before the judgment seat, and has ocular demonstration of the partial veracity of all that he had written. "In the way of work there was nothing to be shown but certain books and other writings, and these were spread out to be tested. A fluid was poured on the pages, the effect of which was to obliterate entirely every untrue proposition, and to make every partially true proposition grow faint in proportion to the false element which entered into it. Alas! chapter after chapter vanished away, leaving the paper clean as if no compositor had ever laboured in setting type for it. Pale and illegible became the fine-sounding paragraphs on which I had secretly prided myself. A few passages however survived here and there at long intervals. They were those on which I had laboured least and had almost forgotten, or those, as I observed in one or two instances, which had been selected for special reprobation in the weekly journals. Something stood to my credit, and the worst charge of wilfully and intentionally setting down what I did not believe to be true was not alleged against me. Ignorance, prejudice, carelessness, sins of infirmity, culpable indeed, but not culpable in the last degree; the water in the ink, the commonplaces, the ineffectual sentiments; these, to my unspeakable comfort, I perceived were my heaviest crimes." The final judgment passed upon him is as follows:—"You shall take up your life where it was dropped and finish it to its natural end, and if you can find any better employment for your remaining years than that of book writing, I advise you to take to it."

Other instances followed of the difficulties of criticism, and the difficulty and danger of giving public expression to a conviction that runs counter to popular opinion.

But I must not forget, said Mr. Coe, that you are in search of the truth, and not of an opinion. Therefore the moment you form a strong opinion of your own, you must begin to keep a watch over yourselves. The temptation will be strong upon you to become the advocates, the special pleaders rather than disinterested judges. If you are faithful searchers after the truth, in urging your opinions you ought to avoid all appeals to the feelings, all rhetorical expressions, you ought to confine yourselves to plain statements of what you believe to be facts, and of just inferences from facts. You will desire in your heart of hearts that the truth may prevail and be content that it should do so, even at the cost of your own discomfiture. This should apply to theology no less than to other subjects. As speculative theologians you should always strive to preserve the open mind.

But in addition to the search for truth, you are called to the ministry of religion, which I suppose means that you will endeavour to extend the area over which its influence extends and to deepen the

convictions of those who believe. This I suppose will be your first duty and your chief work, and only in the second place will you be politicians, speculative philosophers, citizens of the world, philanthropists at large, amateur athletes, and I know not what else, all of these very good things in their proper place, which should be a subordinate one. And you will probably see the advisability of making the congregation committed to your care religious before you try your hand on the world at large.

Now I suppose that the members of congregations may be divided into two classes, those who have definite convictions, and those who have not. With regard to the latter, it will be your object to impart what they do not yet possess. Now, "it is one of the secrets in that change of mental poise, which has been fitly named conversion—that to many, neither heaven nor earth has any revelation till some personality touches theirs with a peculiar influence subduing it into receptiveness." "Oh! to exercise a personality like that—to be the person above other persons in influence—in other words, the parson." And further note this, "From the spectacle of devoted excellence and saintly beauty of mind as from nothing else, flashes down upon us the awful and redeeming sense of new obligation; the thing seen in the concrete becomes conviction in the abstract and a religion lived passes into a religion believed."² So live your religion and by God's grace you shall produce conviction in others. If you only go through the form of trying to convince others inspired by no earnestness, then take heed to the result.

Referring to one of Cromwell's speeches, Carlyle says:—"The rough speech when read faithfully becomes transparent, every word of it, credible, calculated to produce conviction, every word of it, and that I suppose is, or should be, the definition of a good speech. Other good speeches ought to be spoken in Bedlam, unless indeed you will concede them the Drury Lane and admission one shilling. Spoken in other localities than these, without belief on the speaker's part, or hope or chance of providing belief in the hearer's, Ye Heavens, as if the good speeching individual were some frightful wood and leather man made in Nurnburg and tenanted by a Devil, set to increase the sense of Human madness instead of lessening it!"

Perhaps you will say that I have no right to assume that any member has definite convictions in those communions which do not formulate those convictions in the shape of *creeds*. And yet in most creedless churches certain truths are implied. If you minister in a church dedicated and set apart to the worship of God, that implies the existence of a God to be worshipped. If you minister to a people who profess and call themselves Christians, and are mightily indignant if any outsider denies that they are, that surely implies a discipleship of Christ which looks to him as teacher and exemplar, and adopts his belief in the beneficent providence and the moral government of God and in a conscious personal immortality after death. No one calling you to the ministry of such a church would expect that you should teach a morality without the sanction

of religion, a religion without a God, a Christianity without a Christ, or an immortality without a personal consciousness of continued existence after death. Well, if that is so, in dealing with those who implicitly profess to accept certain truths, you will no longer be searching for the truth, your main duty will be to persuade your hearers to practise what they profess to believe. There is, or was, an intellectual process which proves or attempts to prove certain theological truths and does nothing more. There is a sentimental belief in religion which draws pictures and admires their beauty, and there it stops. And you will have to persuade the people not only to argue but to act, not only to admire but to imitate. A lecturer a short time back asked a fair student whether she liked the poetry of Spenser. With a charming smile and a twinkle in her eye she replied: "Very much in theory." There are a good many people who admire religion—in theory. You have to alter all this, if you can.

"The end of all oratory, sacred or profane, is action; that is either by argument or by forcible appeals to the passions to persuade people to do something. For example, the barrister tries to persuade the jury to give a verdict in favour of his client. The candidate tries to persuade the electors to vote for him. Let the preacher believe that he has the power of converting sinners by a single sentence—that his words may penetrate the soul of any one of his hearers with such miraculous force as to throw him into convulsions of penitence and he becomes a different man directly. He speaks like one inspired, and his influence at once is widespread and overpowering."

And surely without aspiring to throw hearers into "convulsions of penitence" it is possible for the faithful preacher to realise the fact, that having regard to moral and spiritual interests, his sermons are mere words, words, words, if they do not lead men to more virtuous action, to more holy inspiration, and to less shrinking self-sacrifice.

Al! it will be well with you, if you can touch a father's heart, so that his children shall say of him as the child in the "Christmas Carol":—"Father is so much kinder than he used to be that home is like Heaven." If you can touch the heart of the careless wife, so that she becomes, for the first time, a true help-meet, and determines to be happy, though married; if you unconsciously speak the word that is needed in some great crisis of another's life and save a soul from despair and from spiritual paralysis, if you can soften the heart of one alienated from his brother so that he goes straight away to be reconciled ere he sits down to his mid-day meal; if you can so speak to a stray prodigal son that he comes to you and sobs out his bitter remorse for his long neglect of filial duty. You can do this often when you least expect it as well as when you most desire and surely it is fitting that when you enter the pulpit you should pray that your word may be with power and bring forth fruits of piety and virtue.

In order to do this you must not speak perfunctorily. You must believe what you preach and preach what you believe. You must practise what you preach and

the familiar phrases will gain a new meaning and be uttered with a new power by reason of the joys you have sanctified, the sorrows you have borne, the temptations with which you have struggled, the victories you have won, and, alas! the battles which you have lost, and haply the lapses which you have retrieved. That will be the message of a living man, not of Carlyle's wood and leather demoniae. And thus in your sphere you will be able by God's grace to realise the ideal of a certain author whose aspiration was

"To do
Worthy the writing, and to write
Worthy the reading and the world's
delight."

The new session opens with the following students:—

Third Year: R. V. Holt, B.A., senior student; B. Lister, M.A. *Second Year*: E. H. Pickering, B.A.; E. Stanley Russell, B.A., Thomas Falconer, J. A. Harley, B.A., LL.B (special); *First Year*: R. F. Rattray, M.A., C. F. Marsh Roberts, M.A., and the following special students:—H. F. Segel, B.A., Rev. Wm. Evans, Sakusaburo Uchigasaki (Japan), P. Sunder Bose, B.A. (India.)

There are also six undergraduate students preparing for graduation at Oxford, so that the total number of students, regular and special, is eighteen.

UNITARIAN HOME MISSIONARY COLLEGE.

THE new session opened on Tuesday, October 6, and the opening address was given at Summerville on the following Thursday afternoon, by Principal Gordon, the president, Lt.-Col. Pilcher being in the chair.

The address, which was published in full in last week's *Christian Life*, was on "Richard Wright and Missionary Enterprise." Richard Wright (1764-1836) was a notable Unitarian missionary, much of whose spirit was inherited by his grandson, the late Rev. John Wright (1824-1900) who was the first secretary of the Unitarian Home Missionary Board, and afterwards one of its tutors. Principal Gordon told the story of Richard Wright with his well-known wealth of minute knowledge, and concluded his address as follows:—

"I recur to this ancient story at a season of promise. A greatly revived sense of the need and value of the Home Mission calls forth to-day a common co-operation in the active prosecution of such work, hitherto without precedent. Now the history of missions all over the world, look where we may, assures us that it is the individual that tells; first by achievement, then by suggestion. Whatever apology may be required for the treatment, none is needed by the topic, which ought to strike home to us all with the potent force of a stimulating example. Heartily do I echo the words written some sixty years since by Brook Aspland, in his father's memoir: 'How invaluable would the labours of such a man as Richard Wright now prove! But not of every day's growth is his ardour of feeling, combined with sobriety of judgment; his controversial skill, combined with piety; his freedom of speech

and thought, combined with moderation and wisdom."

The session opens with thirteen students, of whom three are Theological seniors, five juniors, and another an occasional student in theology. The rest are undergraduates of the University of Manchester.

The bequest of the late Rev. W. Blazeby, of over 3,000 volumes, many of them rare and costly, is now placed on special shelves in the lecture room, to be kept apart as the "Blazeby Collection."

LONDON DISTRICT UNITARIAN SOCIETY.

PRESIDENT'S RECEPTION.

ON Wednesday evening a largely attended meeting took place at Essex Hall on the invitation of Mr. Percy Preston, president of the London District Unitarian Society. The guests, who were received by Mr. and Mrs. Preston, included ministers and officers of the London churches, members of the Laymen's Club, and of the Ladies' Club, as well as subscribers to the Society. The hall was handsomely decorated, and a capital programme of music was rendered during the evening. The only proceedings at all approaching the formal consisted of a short address by the president and another by the Rev. J. A. Pearson, the newly appointed missionary agent of the Society. Mr. Preston, after expressing the pleasure he and his wife felt at seeing so many friends around them, said a few words on some of the work specially before the committee just now. At Stratford their missionary agent, the Rev. J. A. Pearson, had already begun a series of services and was hopeful as to the results. At Peckham Mr. Delta Evans had recently taken on the evening services, Mr. Hipperson, of Bermondsey, being in charge of the morning services. It was confidently believed that new vigour would thus develop in that congregation. At Plumstead a new start would shortly be made in the "Carmel Chapel," which (he added, amid laughter) had been bought with the Society's money and was for the present his property. Of course it would be duly conveyed to trustees ere long, and he felt sure that an era of good work lay before the congregation. He concluded by giving a hearty welcome to Mr. Pearson, who acknowledged the kindness shown to him not only on that occasion but by his brother ministers before he had been publicly introduced to London. He thought that "angels in the south" were very like "angels in the north"; and though there were special features and difficulties in London life, in churches as elsewhere, he hoped that by hearty co-operation they might together render a good account of their work. The evening was evidently a very pleasant one to many friends who thus met after the long summer recess.

AND the real final reason for all the poverty, misery, and rage of battle throughout Europe is simply that you women, however good, however religious, however self-sacrificing for those whom you love, are too selfish, and too thoughtless to take pains for any creature out of your immediate circles.—Ruskin.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

RUMOURS of disturbances by the unemployed in Manchester spread such terror in the rural rectories of England that the Bishop had to issue an assurance through the Press that it really would be safe to visit the Congress here. Reassured, the clergy came trooping up to find nothing more terrible than the familiar spectre of Mr. J. A. Kensit. It was his preachers who disturbed the harmony of the great procession, as it was his projected visit to the Albert Memorial Church on the previous day that led to the launching of the Bishop's monition and the gathering of the vicar's flock in an unconsecrated hall to listen to this unlicensed preacher what time a curate stayed behind to read the official service in an empty church. All the dissidence of the week was inside the Congress. On matters of theology, ritual, and social reform the Congress showed a greater variety of opinion than would be found in our own National Conference. Some may see in this evidence of "comprehension." Others may inquire, "What about Articles and subscription?" Most people will rejoice that the Church is alive, if its Articles are dead.

The aftermath of the Congress is not pleasant. On Sunday the Bishop was explaining away the heresies of Professor F. C. Burkitt, and on Monday, in the Free Trade Hall, Protestant Churchmen were denouncing the heresies of the Bishop. This creaking of ecclesiastical machinery almost reconciles us to our own humble independency.

In what I say about our own churches I must remember that there is a keen eye amongst us taking note of our condition. Not that Mr. Wood has come to criticise or even to report upon us. All the same, he cannot help observing even if, in the goodness of his heart, he refrains from publishing our weaknesses. And this is perhaps the best piece of news I have to record. The President of the Conference, in his great kindness, is spending ten days in the Manchester district. A very full and exacting programme has been arranged, and I can only hope that it may not prove too exhausting to Mr. Wood. The first of the series of services was held at Dob-lane on Tuesday. The chapel was fairly well filled, and it was good to see so many young people present. Will readers in this district kindly turn to your advertising columns for details of Mr. Wood's remaining fixtures?

Our great problem here is how to get ministers for our vacant pulpits. Some progress has been made, but not much; since last I wrote the Rev. C. M. Wright has settled at Sale, where he was accorded a very hearty welcome this week. On the other hand, we have had to say goodbye to the Rev. J. Arthur Pearson, of Oldham, this week. The passing of our Arthur is a very severe blow to us, and we fail to recognise the denominational statesmanship which can call away the most successful minister in this district. Still, we wish Mr. Pearson success, which is a sign of grace on our part, for we could easily find it in our hearts to wish him that

failure which would send him back to us again.

A new start is being made at Heaton Moor. For the past twelve months the Rev. E. P. Barrow has kindly superintended the supply of this pulpit, visiting and helping the congregation as he was able. Now the Rev. P. M. Higginson is generously undertaking the hon. pastorate of the congregation. Already there are signs of renewed life, and it is hoped that the friends in this pleasant suburb will show increasing appreciation of the good fortune which has fallen to their lot. One other ministerial change is the transfer of the Rev. N. Anderton from Pendleton to Monton. This does not reduce the number of vacancies, but it does ensure us the presence at perhaps our most important congregation of one who has proved himself a kind and sympathetic neighbour to all the churches and a willing worker in every good cause.

The net result of all this is, of course, encouraging. Mr. Wright is a distinct acquisition; Mr. Anderton is retained for the district whence we feared he would have been tempted by some larger sphere outside, and Mr. Higginson has re-entered the ranks. All this is to the good, but still London might have spared us Mr. Pearson. Oldham and Dob Lane are now neighbours in misfortune, seeing that each is without a minister, while Middleton, another suburb of Oldham, is in like condition. Thus we have three churches close together looking for a new leadership. If we had any statesmanship amongst us, here would be a splendid opportunity to try the circuit system, placing the three churches under two ministers. It almost makes some of us wish we had got a bishop, in spite of some of our local experiences.

The other vacancies are Longsight and Hale, to which must now be added Pendleton. Longsight has been disappointed in its desire for the services of the Rev. G. von Petzold. There is a good congregation at Longsight, with plenty of young life, if only a minister can be found soon to keep it together. Hale is our real suburb. A recent vacation appointment there has shown that much might be done by a settled minister towards the building up of a strong church. At Pendleton the building up has been going on for some years, and there is there now a thoroughly sound, strong, and united congregation.

Of the other churches in the district it may briefly be said that they are all bracing themselves to meet the opportunity of the coming winter. I have seen notices of courses of lectures or special services at most of them, while at two, Urmston and Oldham-road, special missions have been arranged. I had the pleasure of attending the opening meeting at Oldham-road, and if the spirit then manifested is maintained the mission should be a great success. Another of our churches, Chorlton, is contemplating a striking and original departure which may prove an example to many others. As, however, it is as yet somewhat in the lap of the gods (at Essex Hall), I can only hope they will prove kind, and leave details to another time.

Outside the churches things are not well with us. We are in the throes of a

most ill-timed and disastrous industrial war, which is beginning to extend its blighting influence from branch to branch of our staple industries. Added to this we have our share in the unemployed problem. Our local Councils are acting vigorously and our churches are subscribing to the distress fund, but the outlook is not a cheerful one. The coming winter will try us severely. May our humanity and intelligence prove equal to the strain.

CHARLES PEACH.

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.

THE anniversary services of the above Association were held in the Church of the Divine Unity, Newcastle, on Sunday, October 11, and were conducted by Rev. Alfred Hall, minister of the church.

The annual business meeting was held in the afternoon of October 12. Rev. W. H. Lambelle, president of the Association, occupied the chair. The committee's report was read by Rev. S. S. Brettell, the secretary. It gave a comprehensive survey of the year's events, and stated that much earnest and excellent work had been done. It referred to the formation of a Ministers' Conference and Ministers and Lay Preachers' Union, and expressed the conviction that great advantages would accrue to the ministers and lay preachers, and indirectly to the churches, if funds were forthcoming to ensure the permanence of these institutions. The financial statement showed a favourable balance. On the motion of the president, seconded by Sir Joseph Baxter Ellis, the reports were adopted and ordered to be printed.

Rev. W. H. Lambelle proposed the election of Rev. A. Hall as president for the ensuing year. This was seconded by Mr. G. G. Laidler and unanimously agreed to. Mr. Laidler spoke highly of Mr. Hall's services on Sunday, and said he was moved to offer £10 in addition to his usual subscription. The offer was made without conditions, but at Mr. Hall's suggestion it was accepted on the understanding that twice that amount should be added to the income of the Association by the general body of subscribers.

Rev. S. S. Brettell was re-elected secretary, and Mr. S. Pescod treasurer. A committee was appointed. Hearty thanks were accorded the Rev. W. H. Lambelle for the important services he had rendered the Association as president during the past five years, and the meeting also warmly acknowledged its indebtedness to the British and Foreign Unitarian Association for its generous grants to the funds of the Association. The meeting authorised the continuance of the Ministers' Conference and Ministers' and Lay Preachers' Union.

A stimulating paper was then read by Mr. F. Tremain, of Newcastle, on "The Modern Mission: its Work and Resources." An earnest discussion followed. It was decided that the paper should be published and circulated among the churches. A public meeting was held in the evening, presided over by the Rev. W. H. Lambelle. Sir Joseph Baxter Ellis and Mr. Otto Levin gave a cordial welcome to

Mr. John Harrison, the president of the British and Foreign Unitarian Association, and Mr. Harrison responded. Mr. Philipson and Mr. Southern expressed the thanks of the Association to Mr. Hall for preaching the anniversary sermons, and Mr. Hall replied. Other speakers were Mr. F. Tremain, Revs. H. Cross, W. Wilson, and S. S. Brettell. Mr. Harrison delivered a most effective and encouraging speech. Cordial votes of thanks were passed, and a successful meeting closed with hymn and benediction.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.*]

Acton.—An interesting lantern lecture on "Rome, the Eternal City," was given by the Rev. A. Hurn on Tuesday evening, and was much enjoyed. The attendance was fair, but not as good as could be wished.

Birmingham: Small Heath.—At a special meeting of the congregation of Waverley-road Church, on Saturday, Oct. 10, Mr. W. G. Wiltshire was presented with a silver inkpot "in warm appreciation of his services as secretary, 1904-7."

Blackpool: South Shore.—The Rev. Douglas Walmsley was the preacher at the Harvest Thanksgiving services last Sunday.

Bolton: Unity Church (Induction Service).—On Saturday, October 10, Mr. Edward Morgan, B.A., who was a student of the Unitarian Home Missionary College, was cordially welcomed as minister of Unity Church, in succession to the Rev. Wilfred Harris, now of Adelaide, South Australia. In the afternoon a service of induction was held, the first part being conducted by the Rev. E. L. H. Thomas. The charge to the congregation was given by the Rev. J. J. Wright, a former minister, who dwelt upon the need for mutual co-operation, and reminded them that it was in their hands as a congregation to make or mar their new minister. He appealed to them not to think of minister and congregation as separate entities, reminding them that the Christian conception of a religious society was of unity. He appealed to them to join in the praise, and especially in the prayers of the church, and to cultivate a greater consciousness of responsibility, for a minister would be borne up and borne on to do the highest things if he felt about him the gathered power of a united, a consecrated, and Christ-filled congregation.

The Rev. Principal Alexander Gordon gave the charge to the minister, and reminded him that the great responsibility of freedom now rested upon him. He commended to him St. Paul's injunction, "Study to show thyself approved unto God a workman." The tests which men would apply to him would be often severe, but the real test was God's, for He only knew the difficulties and struggles, the rising hopes and the trembling faith, and only He could approve. While expressing gratification that Mr. Morgan proposed continuing his studies, he impressed upon him that the one great study was the study of men. A minister's most effective work was done man to man, and only he who knew what difficulty, grief or joy were could help others to meet them. Mr. Morgan responded, and asked the congregation to join with him in prayer to God to make him worthy of the great charge he had undertaken, and to make their church worthy in His sight. In the evening there was a crowded meeting of welcome. Mr. J. J. Bradshaw, J.P., presided, and was supported by the Rev. Principal Gordon; J. A. Lauria, vicar of Emmanuel Church, Bolton; J. H. Weatherall; and Messrs. Jos. Entwistle, chairman of the congregation; S. Bromley, treasurer; J. Lancaster, secretary; and other ministers and laymen. Representatives were present from Hanover United Methodist Free Church, Noble-street Independent Methodist, and Fern-street Wesleyan Chapels. Letters of apology were written by the vicars of Christ Church and St. Saviour's Church, and the minister

of the neighbouring Congregational Church. The chairman welcomed the visitors, and rejoiced that the presence of representatives from other churches showed that they were prepared to work together, notwithstanding theological differences. He said that the congregation would look to Mr. Morgan as their leader, and expect from him high teaching and fine example. He pleaded with both minister and congregation not to expect too much, asking Mr. Morgan to judge the congregation kindly, and the congregation to remember that they, too, had their responsibilities and duties which they owed to the church. Mr. Entwistle, in welcoming Mr. Morgan on behalf of the church, said that, speaking from 22 years' experience, he could assure him that Unity was a happy church, and it was hoped that Mr. Morgan would help them to increase that happiness and find joy in doing it. They were a free church, a catholic church, and, above all, a religious church, and they looked forward with confidence to a still greater future. Mr. Richard Chadwick extended a warm and hearty welcome on behalf of the Sunday-school. The Rev. J. H. Weatherall welcomed the new minister on behalf of Bank-street. He made a sympathetic reference to the work of their late minister (Rev. Wilfred Harris), and said he was sure the latter would be as glad at the settlement as they all were. He said he had satisfaction in welcoming Mr. Morgan as an addition to the strong young life of the town. Bolton wanted a few more idealists, and a person was an idealist by profession. When business and the sordidness of gain were thrown at them every day they needed to be glad that there was one group of men whose duty it was to proclaim that men do not live by bread alone. The Rev. J. A. Lauria, in extending a hearty welcome, said that however strongly he held to the faith of the church of which he was a minister, he never found loyalty to his own faith the slightest hindrance to real, cordial, and sincere friendship and fellowship with those who viewed religious questions from another point of view. There was only one thing which could break down the barriers of suspicion that exists between followers of various Christian bodies, and that was the knowing each other better. The Rev. J. J. Wright spoke on behalf of the Bolton district; and the Rev. E. D. Priestley Evans for the N. E. Lancashire mission. Principal Gordon made sympathetic reference to the great work done for Unity Church by the late Frank Taylor, and spoke with warmth and affection of the relations which had been between the new minister and himself. The Rev. Edward Morgan said in reply that he hoped they would all work strongly together so as to speedily realise their dream, viz., the erection of a new church. The meeting closed with prayer offered by the Rev. Orwell Binns, of Ainsworth.

Bury.—A special service was held in Bank-street Chapel on Sunday morning, Oct. 4, for the dedication of two windows to the memory of the late Mrs. John Grundy, of Summerseat, and Mr. Thomas Holt, of Walshaw. The windows, which are the work of Messrs. Pearce & Co., of Manchester, are beautiful in conception and in execution. They are purely symbolic in design. The memorial to Mrs. Grundy represents in the three lights of the window the ideas of High Purpose, Power, and Prudence, represented by symbolic figures; that to Mr. Holt is also a window of three lights, symbolising the completion of a faithful life, by a knight doffing his armour, with angels of Death and Life on either hand. The Rev. E. D. Priestley Evans, in an address at the dedication service, spoke of the two friends whose lives had been and were an inspiration and a blessing to that congregation, and gave an interpretation of the two windows, showing how well they represented the most beautiful and helpful characteristics of the two lives.

Caerphilly.—The autumnal quarterly meetings of the Welsh Unitarian Association were held at the above chapel on Sept. 29 and Oct. 1. Most of the Welsh ministers and several students were present. The following ministers took part in the various services: Revs. Lewis Williams, Rhaydgwyn; Glyn Evans, Amanford; H. Morgan, Clydach; John Davies, Llantwit Major; R. J. Jones, Aberdare; R. C. Jones, Llanpeter; D. G. Rees, Bridgend; M. Evans, Aberdare; E. O. Jenkins, Llwyn; J. H. Davies, Cefn; and T. A. Thomas, Llanybydder. The Rev. Prof. Moore, of Carmarthen College, also spoke at the end of Thursday

morning's service. The usual committee meeting of the Association was held on Thursday morning when several matters of importance were discussed. The services were well attended, the number present on Thursday being about 400. The Easter quarterly meetings will be held at Pantydefaid, and the annual meetings in June at Capelybrynn.

Chorley.—The Rev. J. Page Hopps lectured in the Chapel on Thursday evening, Oct. 8, on "Salvation: a natural process, hereafter as here." There was a good attendance.

Clifton (Farewell).—A largely attended meeting was held last week in the Lecture Hall of the Oakfield road Church to bid farewell to the Rev. E. I. Fripp, B.A., on his removal to Leicester. The Treasurer, Mr. Charles Cole, took the chair, and in making the presentation of a cheque to Mr. Fripp, heartily wished him God-speed in the larger sphere to which he was called. He then went on to speak with warm gratitude of what Mr. and Mrs. Fripp had done for their church, of the great value and interest of Mr. Fripp's lectures, and of the unselfish spirit of his life amongst them. He also referred with pleasure to the gift of their new choir stalls received from Essex Church, Kensington, a generous gift, which they knew had come to them through their minister. He regretted that Miss Thomas, who had given such a charming address when Mr. Fripp's resignation was announced, was not with them that night, and he concluded with words of thanks to Mr. Fripp for his outspoken utterances and the reverent spirit in which he had led their worship. Miss M. Hincks, Professor Sibree, Messrs. W. Channing Watkins, L. F. Bruin, H. Vicars Webb, and Thos. Graham joined in expressing their indebtedness to Mr. Fripp, and their regret at his departure. The Rev. E. I. Fripp having gratefully acknowledged the parting gift of the congregation and the warm expression of feeling, offered some suggestions for the guidance of the church, and the meeting terminated.

Gateshead (Welcome Meeting).—A very successful meeting was held in Unity Church on Sept. 30 to welcome the Rev. W. Wilson to the ministry of the church. Councillor Aitken presided, and the speakers included the Rev. Thos. Rook (Congregationalist, Sunderland), the Rev. Chas. Everitt (Congregationalist, Gateshead), the Revs. W. H. Lambelle, Alfred Hall, and R. N. Cross. There was a very large attendance, including friends from Newcastle, and the heartiest and friendliest spirit pervaded the meeting, while the speeches were of a high order. Great regret was felt that on account of an accident, Mr. John Pattinson, a loyal supporer of the church, was unable to preside.

Guildford.—Mr. H. K. Broadhead, of the Van Mission, spoke last Sunday at the afternoon conference. At the final van meeting in the evening Mr. George Ward presided, and Mr. Broadhead gave a fine address on "Influence." At an open conference in the church on Monday evening Mr. Ward spoke on "The Kingdom of God on Earth."

London: Stratford.—Harvest thanksgiving services were held at West Ham Lane Church last Sunday, conducted in the morning by Mr. E. Capleton (who previous to the service spoke for a few minutes at an outdoor meeting held near the church), and afternoon and evening by the Rev. J. Arthur Pearson, the recently appointed minister of the London District Unitarian Society. The afternoon congregation was augmented by the Sunday-school children and friends from Forest Gate. As in the morning, the evening service was preceded by an outdoor service at which Mr. Pearson was the speaker. A similarly successful service was also held in connection with the Temperance Guild and Band of Hope on the following Monday evening. A course of six Sunday evening discourses is being given by Mr. Pearson in the church.

Marple.—The Sunday evening services were resumed in the large room of the Liberal Club on Sunday last, the preacher being the Rev. H. E. Perry, of Denton. It was a very successful opening service. Mr. Perry gave a beautiful address, and everybody was pleased. About 45 persons were present.

Monton (Appointment).—The Rev. Neander Anderton, B.A., who has been for the last four years minister at Pendleton, and at Preston for four years before that, has received and

accepted an invitation to the ministry of Monton Church, in succession to the Rev. Ambrose Bennett, who has now entered the ministry of the Anglican Church, and has a curacy at Rotherhithe, in South-East London.

Norwich (Induction Service).—A cordial welcome was given on Thursday, Oct. 8, to Mr. Mortimer Rowe, B.A., late senior student of Manchester College, Oxford, as minister of the Octagon Chapel, in succession to the Rev. Alfred Hall, now of Newcastle-on-Tyne. A service of induction was held in the chapel, when the charge to the new minister was given by Dr. Carpenter, Principal of Manchester College, and the charge to the congregation by the Rev. Charles Hargrove. The chairman of the congregation (Mr. W. H. Scott) and Mrs. Scott subsequently held a reception in the new Martineau Memorial Schools, and Mr. Scott afterwards presided over a largely attended evening meeting. He offered a cordial welcome to Mr. Rowe, and was followed in speeches of welcome by Mr. G. A. King, Mrs. James Mottram, the Rev. R. H. Fuller (on behalf of the Eastern Union), and the Rev. A. J. Pearse, of Norwich, who spoke warmly of his friendship with their former minister and of his indebtedness to Unitarian writers. Dr. Carpenter, who was the next speaker, gave testimony to Mr. Rowe's excellent college record, as their first Oxford student to take a first-class in the University, and to his eminent fitness for that ministry. He entreated the congregation not to lay on Mr. and Mrs. Rowe, especially in the first years of their ministry, burdens greater than they could bear. The Rev. Charles Hargrove also spoke, and Mr. Rowe then gratefully acknowledged the hearty welcome accorded to him. He went on to say that he looked upon the broadening of thought among religious denominations as the most hopeful sign of to-day. It was as a helper in that broadening of thought that he wished to work in Norwich. He did not come to Norwich as an exponent of any particularism. He came, not to uphold any dogmatic sectarianism, but to present a broad and a liberal interpretation of the Gospel of Christ. Thoughtful people, people who were hungering and thirsting for righteousness, were wanting, not the dry bones of theology, but the simple Gospel of Christ. That was his faith; that was what would underlie all his preaching. He hoped he would be able to join with the other churches in Norwich in all good work in the establishment of the kingdom of Christ on earth; he hoped his fellow ministers would allow him to work with them in Norwich hand in hand, not for theological purposes perhaps, but for a far more important purpose, for the establishment of the kingdom of God.

Plymouth.—*The Times* reported the preaching of the Rev. R. C. Fillingham, vicar of Hexton, last Sunday morning "at the Unitarian Chapel, Plymouth." The sermon was on "A New View of the Lord's Supper," in the course of which the preacher said that he did not believe in the Divinity of Jesus in the orthodox sense, nor did he think that Jesus instituted the Lord's Supper. The earliest account was based upon a vision of St. Paul's, and it was not historical at all. The origin of the practice, however, did not matter. What mattered was the comfort of it.

Sale (Welcome Meeting).—On Monday evening the Rev. C. M. and Mrs. Wright were welcomed at Sale. The meeting, presided over by Mr. A. H. Megson, J.P., Chairman of the Church Committee, was held in the schoolroom. There was a full attendance, including friends from other places, and the proceedings throughout were of a very hearty character. Mr. C. B. Byles (hon. sec.) gave the welcome on behalf of the Church; Mr. Walter Bromley on behalf of the Sunday-school; Rev. C. Peach as President of the Manchester District Association, Rev. Joseph Johnson, of the Ashton-on-Mersey Congregational Church, spoke for the "orthodox" friends of the neighbourhood, and Rev. Joseph Wood, whose assistant for three years Mr. Wright had been, brought congratulations (mingled with regrets) from the Old Meeting Church and schools, Birmingham, to the church and school at Sale, on their having secured one, nay two—Mr. and Mrs. Wright—whom they in Birmingham were so loth to lose. A telegram of kindly greeting to Mr. and Mrs. Wright and their new friends at Sale came from Birmingham

as the meeting proceeded. In responding to the combined and cordial welcome, on behalf of his wife and himself, the new minister made a happy, practical, and earnest speech. Letters and messages of apology and well-wishing were received from Revs. Dendy Agate, Principal Gordon, J. E. Manning, W. L. Schroeder (former minister), Mr. Charles Wright (Manchester), and others. Among those present were Revs. J. J. Wright, and J. Moore (President of the Manchester District Sunday school Association). The meeting ended as it had begun with hymn and prayer. The closing prayer being by the new minister, concluding with the Lord's prayer, in which all present joined.

Stand (Sunday-school Centenary).—The hundredth anniversary of the formation of a Sunday-school at Stand was celebrated there last Saturday. To mark the centenary the School has been extended by the addition of classrooms, and the formal opening took place on Saturday. Present and past scholars to the number of about two hundred had tea together, after which the Rev. R. T. Herford conducted a dedication service. The hymns "O God our help in ages past" and "A hundred years of labour gone," were sung. A public meeting followed. Mr. John Taylor Jones presided, and gave a reminiscent address. A tablecloth, into which 228 autographs had been worked by Miss Cissie Ogden, was presented by Mr. W. Taylor Jones to Mrs. Herford. Addresses were given by Mr. T. Fletcher Robinson, of Manchester, the Rev. J. A. Patrick and Messrs. Henry Allen and John Holt.

Stockport.—The annual Congregational Soirée was held on Thursday, Oct. 8, when the Rev. B. C. Constable gave his annual address. There was a very good attendance, and the evening was much enjoyed. On Sunday last, the Rev. E. Gwilym Evans, of Dukinfield, preached the annual school sermons, which were much appreciated. The scholars sang special hymns. The attendance was good, especially in the evening, and the collections amounted to about £13.

Tavistock.—The Harvest Thanksgiving services at Abbey Chapel were conducted by the Rev. E. R. Hodges last Sunday. Collections for the choir fund.

Taunton.—The harvest thanksgiving services were conducted by the Rev. J. Birks last Sunday. Collections for the Taunton and Somerset Hospital.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 18.

LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. ARTHUR HURN.

Bermondsey, Fort-road, 7, Rev. J. HIPPISON. Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.

Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Rev. A. A. CHARLESWORTH.

Childs Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN. Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.

Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON. Forest Gate, corner of Dunbar-road, Upton-lane, 6.30, Rev. J. HOWARD. "The Harvest of Hope."

Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. W. H. ROSE. Tennyson's "In Memoriam."

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. PRIESTLEY PRIME.

Highbury-hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Rev. W. G. TARRANT, B.A.

Ilford, Assembly Room, Broadway, 7, Mr. R. W. PETTINGER.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15, Rev. J. PAGE HOPPS. Evening Service at St. James' Hall.
 Mansfield-street Church and Mission, Bethnal Green, 7, Rev. W. COPELAND BOWIE.
 Peckham, Avondale-road, 11, Rev. J. HIPPISON; 6.30, Rev. D. DELTA EVANS.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15, Rev. J. A. FEARSON; 7, Rev. R. K. DAVIS, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Rev. J. TOYE; 6.30, Rev. J. ARTHUR PEARSON.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. A. A. CHARLESWORTH.
 Wimbledon, Smaller Worple Hall, 11 and 7, Rev. W. E. WILLIAMS.
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. DR. DRUMMOND.
 BEDFIELD, 2.30 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT McGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. H. GOW, B.A.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOUGLAS, I.O.M., The Gymnasium, Kensington-road (off Bucks-road), 11 and 6.30, Ministers from Manchester and District.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 FRAMLINGHAM, 11 and (first Sunday in month only) 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GEORGE LANSDOWNE.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, B.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. H. E. HAYCOCK.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. DOUGLAS WALMSLEY, B.A.
 PORTSMOUTH, High-street Chapel, 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. W. LINDSAY.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel. Re-opening Services, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. J. ISLAM JONES, B.A.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MARRIAGE.

OSMAN—HINGSTON.—On October 10, at the Free Christian Church, Croydon, by the Rev. W. J. Jupp, A. Clifford Osman, only son of E. Osman, of Wallington, to Ida, youngest daughter of the late Charles L. Hingston, of Parkfield, Park Hill Rise, Croydon, and of Mrs. Hingston, of Brigstock-road, Croydon.

DEATHS.

TRUMAN.—On October 7, at 7, Linden-terrace, Newton Abbot, Charles Henry Truman, Secretary and one of the founders of the Unitarian Free Church, Newton Abbot, aged 45.

COOKE.—On October 9, Caroline Bancroft Cooke, of 2, Silverdale-road, Birkenhead, aged 71 years, elder daughter of the late Isaac Bancroft Cooke. Funeral at Flaybrick Hill Cemetery on Monday, October 12. Friends will please accept this, the only intimation.

GEE CROSS CHAPEL BI-CENTENARY FUND.

The Congregation	£1,873 10 0
Former Members and Friends already advertised	134 16 0
Philip H. Holt, Esq. (Liverpool)	10 10 0
Mrs. Alice Redfern (Godley)	10 0 0
A Descendant of the Founders of Dukinfield and Gee Cross Chapels	5 5 0
Miss and Mr. J. A. Pownall	1 0 0
£2,035 1 0	

Correction:—In the last list instead of Mr. read Mrs. Fred Reyner.

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Mrs. Costeker	5 0 0
Mrs. Robinson	5 5 0
Mrs. Schunk	30 0 0
Miss L. S. Leigh	4 4 0
Anon.	5 0 0
Mr. W. Long	10 0 0
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HIBBERT TRUST.

ONE SCHOLARSHIP for a Graduate preparing for the Ministry will be awarded on this foundation in December next, provided that a candidate of sufficient merit presents himself. Particulars as to the necessary qualifications of candidates may be obtained on application to the Secretary. Names and addresses of candidates should be sent to the Secretary as soon as possible, and in any case not later than October 31st.—FRANCIS H. JONES, Secretary, University Hall, Gordon Square, London, W.C.

HYDE CHAPEL, GEE CROSS, BI-CENTENARY.

SUNDAY, October 25, 1908.

MORNING SERVICE at 11 a.m., followed by Communion Service. Pews will be reserved for past and present Members of the congregation until 10.55 a.m. Preacher, Rev. H. ENFIELD DOWSON, B.A.

AFTERNOON:—Reunion of past and present Members in the School at 3 p.m. Tea at 4.30 p.m.

EVENING at 6.30. OPEN SERVICE. Preacher, Rev. A. R. ANDREAE, M.A. Friends of all Churches and Denominations cordially invited. (Overflow Service arranged for in School.)

TUESDAY, October 27.

PUBLIC MEETING in the School at 7.30 p.m. Chairman:—His Worship the Mayor (Alderman S. Knowles, J.P.) No collections at the Services or Meeting. An illustrated Souvenir will be on sale, price 6d.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

A MEETING of the COUNCIL will be held at Essex Hall, Essex-street, Strand, on Tuesday, October 27. Mr. John Harrison, President of the Association, will take the Chair at 4 p.m. Any notices of motion by Members of the Council should reach me at Essex Hall by Monday, October 19.

W. COPELAND BOWIE, Secretary.

BICENTENARY

OF THE

Building of the Great Meeting, LEICESTER.

Sunday, October 25. — SPECIAL SERVICES, including a Young People's Service in the afternoon.

Monday, October 26. — PUBLIC MEETING.

Tuesday, October 27. — SOIREE in Great Meeting Schools, when a welcome will be given to the Rev. E. I. FRIPP and Mrs. FRIPP.

All friends interested heartily welcome.

For further particulars apply to

Mr. J. R. GIMSON,
15, St. James-road, Leicester.

PROVINCIAL ASSEMBLY OF
NON-SUBSCRIBING MINISTERS AND
CONGREGATIONS OF LONDON
AND THE SOUTH-EASTERN COUNTIES.

THE TWENTIETH ANNUAL MEETING will be held on Wednesday, the 28th October, at Earl Street Chapel, Maidstone. Religious service at 11.30 a.m., conducted by the Rev. John Page Hopps, of Little Portland Street Chapel, London. Preacher: the Rev. W. J. Jupp, of the Free Christian Church, Croydon. Mr. John Harrison will preside at the Organ. Collection in aid of the Assembly's funds.

Luncheon at 1 p.m. in "The Old Palace," Business Meeting, 2.30, Rev. Francis H. Jones, B.A., President of the Assembly, in the chair. Tea, 5 p.m. in "The Old Palace." Public Meeting at 7 p.m. in the Concert Hall. Chairman, Rev. Alexander Farquharson; Speakers, Miss Spencer, Arnold Lupton, Esq., M.P., Revs. W. Copeland Bowie, Frank K. Freeston, H. S. Perris, M.A., L. Jenkins Jones, &c.

Tickets for the Luncheon 2s., and Tea 6d. (Ministers and delegates free), may be obtained of the Church Secretaries, of Mr. Hale, the Book Room, Essex Hall, Essex Street, Strand, W.C., or of the Hon. Sec., Rev. Frederic Allen, 5, Holland Grove, North Brixton, S.W.

NOTE.—A train for Maidstone leaves Victoria Station (S.E. & C.R.) at 9 a.m. Return tickets 4s. (returning by any train) can only be obtained of the Hon. Sec., to whom applications for tickets should be made at once.

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